

RELIGIOUS INQUIRER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—Paul.

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RELIGIOUS INQUIRER.

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REV. JOHN BISBE, JR.—EDITOR.

DOCTRINAL.

FOR THE RELIGIOUS INQUIRER.

REMARKS ON ST. JOHN 17, 12.

"And none of them is lost, but the son of perdition; that the scripture might be fulfilled."

These words are often quoted to prove the final ruin of Judas Iscariot. We propose to shew that it is by no means necessary to understand them as conveying such an idea. Much stress is laid on the word "lost," and "perdition."—But do they, of themselves, imply an idea of endless suffering? The word translated "lost," in this passage, is *apoleto*; to shew that this word does not of necessity convey an idea of utter ruin, we shall introduce sundry passages of scripture, where the same word is used, and translated as in the words which head these remarks. St. Mat. 10, 6, "But go rather to the *lost* (*apololota*) sheep of the house of Israel." St. Mat. 15, 24, "I am not sent but unto the *lost* (*apololota*) sheep of the house of Israel." What advantage was it unto the "lost" sheep, that Christ was sent unto them, if they were irrecoverably "lost"? If they were already sealed to endless destruction, how were they benefited by the preaching of the apostles, who were directed to proclaim, "the kingdom of heaven is at hand."?

Again—St. Luke 19, 10, "The son of man is come to seek and to save that which was *lost*." (*apololos*.) How could Christ save that which was *lost*, if that, which is *lost*, can never be saved? St. Luke 15, 32, "It was meet that we should make merry and be glad; for this, thy brother was dead, and is alive again; was *lost*, (*apololos*) and is found." Does this appear as if he, who is once *lost*, can never be found, or saved?

It will be observed, that all these words, translated "lost," are derived from the same root, (*apollumi*.) If, therefore, the word of itself imply endless destruction, it must have this signification in all the passages above quoted; but it cannot have such a signification in those passages; therefore it does not, necessarily, imply this in the passage first quoted, concerning Judas. The word "lost," therefore, proves nothing concerning his final ruin. And

the word "*perdition*" proves as little; for this word, (*apoleias*) also is derived from the same root, (*apollumi*.) Whatever, then, we have proved concerning the word, (*apoleto*), translated "*lost*," we have proved, with equal certainty, concerning the word (*apoleias*), translated "*perdition*."—For since they are both derived from the same root, (*apollumi*), their signification must be similar.

It follows, that nothing is contained in the text, which proves the endless misery of Judas. And it is asked, does his general conduct afford evidence of such a calamity? We do not find from the scriptural account, that he was altogether worse than the other disciples. True, Christ once called him a "Devil"; so also he called Peter "Satan." We do not find, that, before he betrayed Christ, he was guilty of any high-handed crime. But at the last, he did betray his master. We shall say nothing of the necessity of his thus acting; of the good resulting; of the fact, that he undoubtedly sinned ignorantly, inasmuch as, had he known the true character of Christ, he would have known, either that it was necessary that he should then suffer death, or, that, if betrayed to the Jews, he could deliver himself from their hands. We pass over this, and observe, that it is generally allowed that those, who repent and forsake their sins, shall find mercy. And, we ask, did not Judas repent? We venture to state, there cannot be found, in scripture, a case of repentance, more strongly marked than his. David sinned, and repented—but he did not put away from him that which caused him to offend; instead of this, he married Bathsheba. Peter sinned, and he repented, and wept bitterly; but he did not openly confess Christ at that time; he concealed his knowledge of him, and secreted himself from public view. But all believe that both David and Peter did sincerely repent. And did not Judas show greater evidence of repentance than either of these? He brought again the thirty pieces of silver, (the price of his iniquity,) and casting them down at the feet of the rulers, exclaimed "I have sinned, in that I have betrayed the innocent blood." He openly confessed his sin. And when he perceived that he could not remedy the evil, he was "suffocated with grief." We repeat it, if we have evidence of one case of sincere repentance, in the scriptures, this is the case. Shall we say then, that he, who repented so sincerely, as to perform all this—whose contrition was so great as to cause him to fall down dead, will never receive mercy from our Heavenly Father? Forbid it heaven!

While we believe that Christ implored mercy for his murderers, saying, "Father, forgive them, for they know

not what they do,"—and while we believe the Father will answer his prayer, and show mercy unto them, let us not believe there is no mercy for Judas, the betrayer. While we believe the principals in this transaction received mercy, let us not say, that he who was accessory only, is left without mercy. While we believe that Peter received mercy, though he denied Christ, after he had been expressly informed, that whoever denied him before men, should be denied, by him, before angels, let us never say, that mercy will forever be denied to Judas. In a word—while we find no evidence in the scriptures to prove his final ruin—while we do not discover any thing in his conduct or character altogether worse than we find in that of others, even the apostles,—let us not pretend that the arm of the Lord is shortened, that he *cannot* save him, or that his loving kindness has failed, that he *will* not.

LUCIUS.

POLEMICAL.

FOR THE RELIGIOUS INQUIRER.

TO JOHN V. N. YATES, Esq. Secretary of State,
Albany, (N. Y.)

Respected Sir—In closing a late address to you on the infinity of sin, it was my intention to commence the present epistle with a disquisition on the Deity of Christ.—Considering, however, the important consequences involved in your first proposition, I now purpose to occupy the present opportunity in attempting to prove that the proposition is erroneous, *ab initio*, and before the subject is abandoned, to put the doctrine entirely beyond controversy.

I am fully aware of the philosophical maxim, which forbids the notice of more causes than are required to induce any given effect. Where the mind is predisposed for the reception of truth, an adherence to this maxim is desirable; but where the mind is under the influence of false principles, imbibed in youth, and sanctioned by traditions descending from father to son through successive generations, my own experience admonishes me, to repeat line upon line, and to accumulate testimony upon testimony, drawn from that constellation of witnesses which sheds its light through the pages of inspiration.

Let us commence with the history of the first transgression on record. Do we there find one word uttered relative to the infinity of sin? Not one. Before the transgression, the threat denounced on disobedience was *death*, and that consequence was to follow *in the day* when the act should be committed. Of the nature of the meaning of this threat, we read the infliction of labor and suffering, and of its extent, that it should continue "*until thou return to the ground.*"

I am not ignorant of the exposition which the clergy have attached to this declaration. Such has been their predilection for the extension of human misery, that this simple denunciation has been tortured to mean *temporal*,

spiritual, and *eternal death*. I totally deny the first of these expositions, because it contradicts *facts* given in the Bible. I oppose the last sense, as the scriptures are utterly silent relative to a term of this import. That a *moral death*, or departure from a life of rectitude, is a consequence of sin, and that guilt induces fear, and that "fear hath torment," is as evidently the tenor of scripture, as it is the voice of fact.

An apostle informs us, that "to be carnally minded is death." It is over this death that Christ is victorious, by destroying "him that hath the power of death, that is, the devil."

An apostle observes, "and so death passed upon all men, for that all have sinned." That the apostle did not allude to the death of the body, is obvious from the fact, that all men do *not* die naturally; and that he did not allude to the last, you will be ready to allow, as it must embrace the doctrine of universal damnation—a sentiment which requires more nerve to vindicate than the most orthodox of our times possess. From this death in sin, this moral disease of the soul, we are raised by the spirit of the gospel, as saith the same apostle. We know that we have passed from death to life, because we love the brethren.

I would here observe, that no fitter opportunity could possibly offer, in which to state the infinite nature of sin, and the infinity of the punishment incurred in consequence of transgression. But what was the language of our Heavenly Father to the self-condemned pair? With the benignity of love, & the gentle accents of mercy, the sentence was pronounced, and a Saviour proclaimed, who should finally restore the human family to heavenly innocence and to happiness.

Were the declaration indeed true, that "every sin deserves God's wrath and curse, both in this life and in that which is to come," why talk of salvation? If all have sinned, and come short of the glory of God; and if every one shall receive according to his works, and your own doctrine be true; your premises would furnish conclusions, at which the stoutest hearts would wither, and it might be said as a consequence, that "men have lost their reason." So certain then as your premises are correct, so surely the word of God is pledged to exert omnipotent power for the infliction of inexpressible suffering on his intellectual offspring, while the throne of Jehovah shall endure.

The only phrase used in scripture, within my recollection, pointing favorably towards the proposition assumed by you, is found in the mouth of one of Job's "miserable comforters." Eliphaz, the Temanite, asks affirmatively, "Is not thy wickedness great? and thine iniquities infinite?" The answer to this question is found in the last chapter of Job, where, among other things, we read, "The Lord said to Eliphaz, the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me *the thing that is right*, as my servant Job hath."

The gloomy poet, Dr. Young, has carried the point rather further than the Temanite did, by declaring, that

there would be *hell*, although there were *no God*! This is precisely its whole breadth, as generally contended for. Neither scripture, nor the deductions of philosophy, admit more than *one first cause*, necessarily independent and self-existent, and all else as secondary, of course not necessarily existing, but merely accidents. If, according to Dr. Young, hell be this self-existence, and be independent of Jehovah, God is but an accident, and may cease to be.—How much soever you may deprecate this conclusion, it results of necessity from the proposition under consideration. Dr. Young is full on this point, when he says,

“One infinite, enough for man to range.”

But it is more than possible, that I may here anticipate an objection. It may be urged, in view of this result, that it is not intended to represent sin as absolutely infinite, but as producing endless consequences. To this it might be answered, that if the evil actions of finite beings produce such vast and overwhelming consequences, why are not the virtuous actions of finite beings equally extensive as their vicious ones? Here again, orthodoxy is ready with its answer. The same poet says, “Moments seize, Heaven’s on their wings.” Thus, the stream rises higher than the fountain, and the effect exceeds the cause. The laws of nature are reversed, and the volitions of a mutable creature are paramount to the fiat of Omnipotence. Free agency usurps the throne of universal nature, and sways the sceptre of all worlds.

Admit for a moment that sin and its consequences endure endlessly, and it follows that the counsel of God will *not* stand, and that all his pleasure will *not* be performed. And this is the precise use to which it is applied. We learn from one of the epistles, what is the ultimate object or counsel of God, and are assured that the good pleasure which he hath purposed in himself, is, “That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, *even in him*.”

To prevent this very purpose, is this dogma vindicated. The works of nature speak the goodness of God, and the volume of inspiration repeats the soul-satisfying declaration. “The heavens declare the glory of God, and the firmament sheweth his handy work.” The *glory* of God, is his *goodness*, agreeably to the sentiment in Exodus xxxiv. Again—“The Lord is good to all, and his tender mercies are over all his works.” But what avails this benevolence, if the infinity of sin will finally drag us to irretrievable ruin? In this view of the subject, the very attempt to save men from sin, is a work of the most consummate folly—and the labor is utterly hopeless. When John exclaimed, “Behold the Lamb of God, who taketh away the sin of the world,” he little dreamed of the infinity of transgression as a cause, or hopeless and endless misery as a consequence.

Sin, to be infinite, must be enthroned above Jehovah, and universal desolation must follow in order. Or if the effects are such as are commonly represented, they must

defeat the power of God, who declares in language most positive, that sin shall end, and suffering cease. The scriptures are clear and explicit, in setting forth the reign of grace as exceeding the reign of sin, and they contain the most luminous promises of the subjection of the moral world to the righteous law of love.

Could the opposite principle obtain a victory, why do we not see both the natural and moral world verging to destruction, and evidently fitted for the dreadful catastrophe? Why are we blessed with the early and the latter rain—seed time and harvest—the varying seasons—and the immense variety of the fruits of the earth, which fill our hearts with joy and gladness? Is it not that we may “look through nature up to nature’s God?” Is it not that we may receive these benefits as an earnest of the abundant goodness of our Heavenly Father towards the better part, which is to survive the dissolution of the body?

Early in the reformation, a portion of the Protestants adhered to the Papal doctrine of transubstantiation. Such were their prejudices, the effects of erroneous ideas, imbibed in youth, that even the violence of the mother church, and the obstinacy of their contentions, could not entirely eradicate this palpable absurdity from their minds. Yet were they more excusable in maintaining this monstrous and irrational tenet, than are Protestants of our time in vindicating the infinity of sin, or the never ending effects supposed to proceed from it. The words of Jesus Christ, on which the doctrine of the real presence, or transmutation of wafers into the true body of Christ, is founded, are superlatively more to the purpose, than any passage, or combination of passages, found in sacred writ, for the dogma under consideration in particular, or for some others deemed *essentials* in Protestant churches.

To a gentleman of your information, however, it must be needless to state the ever-varying forms of the Proteus termed orthodoxy; nor can it be necessary to contrast the present views of religion with those of our forefathers.—*All* cannot possibly be right, for “principle is eternal,” and we have the same right, and our duty to ourselves and posterity is equally as imperious, to examine the foundation of our faith now, as it was on those who lived at the date of the reformation.

Let us look at the *practice* of the moderns, and compare it with this tenet. Why are Bible and Missionary Societies formed?—Whatever may be the views of individuals relative to the expediency of these societies, or the means used to support them, the unanimous suffrage of the community will answer, that they are designed for the extinction of vice, and the promotion of virtue. But if sin be infinite in any sense, or if its effects *must* endure through the wasteless ages of eternity, why talk of reform? But further—reforms *do occur*, and I will not call your good sense in question so far as to anticipate your doubts. Nay, I am certain that you allow it, and your every day’s experience contradicts the assumption of your proposition.

The limits of this epistolary discussion forbid me to en-

ter into all the arguments which press for utterance on this subject *in extenso*. It may suffice to have shown that the infinity of sin prostrates at one "fell swoop" the Deity of Jehovah. It is utterly incompatible with the declarations of scripture which speak of sin as being blotted out—of being forgiven—of receiving according to demerit, and of after reconciliation. On the supposition of its effects, if Jehovah be Almighty, it must evidently come to an end. Grace will reign superior to it. Death shall be destroyed as proceeding from it, and, it shall be sought for and not be found. The triumph of Christ is to be over all enemies, the last of which is death. Then shall all be taught of God, and the whole intellectual creation, which now groaneth and travaileth together in pain, shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

I am far from being ignorant that the language of the clergy is,

"Touch not a cobweb in St. Paul's,

Least you should shake the dome;"

But whatever may become of *systems, religion* can be no loser by investigation. Truth can never suffer by fair discussion; but when error is permitted to enfold herself in the sacerdotal robe, and every inquirer is guilty of *constructive treason*, then may ignorance and folly ride triumphant over the necks of a degraded and superstitious multitude, even in the heart of a society boasting of its civil and religious freedom. Respectfully yours,

MAYHEW.

RELIGIOUS INQUIRER.

SATURDAY, DEC. 18, 1824.

"Earnestly contend for the faith."

NOTES ON THE SCRIPTURES.

The second inquiry is, who were set on the right hand, and who on the left? It is replied, those, who had done good to Christ's disciples, are set on the right, and those, who had done them evil, are set on the left. Could we determine who performed those opposite deeds, the question concerning the blessed and cursed would be settled. Let us then search the scripture history, for the ascertainment of this important fact. But previous to this examination, it may be proper to state, that the Jews, as a nation, were set on the left, and the Gentiles, as a nation, were set on the right. If these statements can be proved, this portion of the inquiry will be completed.

The four Gospels and the Acts are so full of the wicked conduct of the Jews to Christ and his immediate followers, that copious extracts from them are deemed unnecessary to establish the opinion already advanced; a few however will be given. We learn from the Acts, that the Jews imprisoned Peter and John for working a miracle, and preaching in the name of Christ, and that, after they had

liberated them from prison, they strictly threatened them not to speak to any man in the name of Jesus, that his doctrine might not spread among the people: that they imprisoned the apostles, for teaching, and curing the sick in the name of Jesus, accusing them of disobedience to their command, of filling Jerusalem with their doctrine, and of seeking to bring the blood of Christ on the Jews; and that they afterwards took counsel to kill them, but gave up their design, as Gamaliel advised. That they accused and stoned Stephen, slew James, the brother of John, with the sword, imprisoned Peter again, raised such a persecution against the church in Jerusalem, that they were all scattered abroad, except the apostles, took counsel to kill Paul, stoned him at Lystra, raised a mob at Jerusalem for the purpose of destroying him, and finally, that they laid themselves under a curse, that they would neither eat nor drink, till they had slain him. Indeed, the Acts, and the writings of the first apostles incontestibly prove, that the persecutions endured by the christians before the destruction of Jerusalem were mostly excited by the Jews, and that they were the most fierce and unyielding opposers of the gospel, and the most bitter adversaries of its preachers. It does not appear, during this time, that the Gentiles persecuted private or public christians, but from motives of policy, or where their prospect of gain was taken away; but the Jews entertained deep and malignant prejudices against christianity, and were disposed to treat all its friends as they had its founder. So obstinate, so exceedingly mad were they against the new dispensation, that Paul, writing to the Thessalonians, says, For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews; who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway; now in the end anger is coming upon them. This passage most clearly evidences the persecuting disposition of the Jews, their hatred of Christ and christians, their extreme unwillingness that the gospel should be preached to the Gentiles, and that they were rapidly filling up the measure of their sins, which would terminate in the ruin of their nation. In the light of the above quotations we discover, that the Jews sustained the character of the wicked, who were placed on the left hand in the *rational* separation, and that they were termed wicked, because they persecuted and killed the apostles of Christ, the very persons whom he called *his brethren*.

It may be well to remark, that, through the New Testament, the words *kingdom of God, kingdom of heaven, and gospel of the kingdom*, signify the *gospel dispensation*, or the *christian religion*; with this explanation of those terms, we shall easily understand the predictions of Christ concerning his nation, and their fulfilment in the events that transpired. It should also be remembered, that, when

Christ was on earth, Jews and Gentiles were considered as *two nations*, and as the *only nations* in existence. With these prefatory observations in mind, let us attend to the prophecies of Jesus. After he had spoken to the Jews the parable of the vineyard, he says, *Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.* On another occasion, Christ, addressing his nation, says, *There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.*—And, behold, there are *last* which shall be *first*; and there are *first* which shall be *last*. Again, Christ, speaking to the multitude, says, *Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into utter darkness; there shall be weeping and gnashing of teeth.* With one more quotation, this part of the evidence shall be closed. When the Jews at Antioch contradicted and blasphemed, Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken unto you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the *Gentiles*. Having seen that the persecutors of Christ's *brethren*, his apostles, were to be set on the left hand, and that the Jews were their most cruel and unweariable adversaries; having seen Christ's declaration, that the *kingdom of God* should be taken from the *Jews*, and given to a *nation* bringing forth its fruits, and that the *gospel* was taken from the *Jews*, and given to the *Gentiles*, must we not be satisfied that this explanation is correct, as it harmonizes the scriptures, and accords with the past and present history of *Jews* and *Gentiles*.

On the other hand, the Gentiles most commonly received the gospel with joy and gratitude, and treated its preachers with kindness, unless the Jews excited them to contradict and persecute. A few scriptures on this point must suffice. And Philip went down to a city of Samaria, and preached Christ to them. And the people with one accord gave heed unto those things, which Philip spake, seeing and hearing the miracles which he did.—*And there was great joy in that city.* The conversion of the Ethiopian treasurer goes in proof of our statement, and so does the reception of Peter by Cornelius. And the believers of the circumcision, as many as came with Peter, were amazed, that on the *Gentiles* also, the gift of the holy spirit was poured out. Now the apostles, and the brethren that were in Judea, heard that the *Gentiles* also had received the *word of God*. Indeed, the whole history of the apostles' preaching would establish our position, and conclusively demonstrate, that the Jews felt and expressed enmity to the gospel and its promulgators, which the *Gentiles* did not experience, and that the latter were *comparatively* the friends and benefactors of Christ's ministers. In the light of all this testimony, nothing would seem plainer, than that the *Gentiles*, who had done good to Christ's

brethren, his immediate disciples, should inherit the *kingdom*, the *gospel dispensation*, prepared for them from the foundation of the world.

Before closing this subject, we would remark, that in scripture, the right hand imports the highest degree of favor or dignity, but the left, a smaller degree of exaltation or blessing. The conduct of Jacob, and the feelings of Joseph, when his father blessed Ephraim and Manasses, confirm our statement, and show how those terms should be understood in the New Testament, from the manner in which they were used in the Old. Then, as Ephraim and Manasses were placed on the right and the left, so were the Jews placed on the right, and the Gentiles on the left, till the *kingdom of heaven* was taken from God's chosen people, and then their conditions were completely reversed.

Should it be asked, why the Jews are cursed and the Gentiles blessed, it is replied, it was the custom of the Israelites, and is the practice of the scriptures to consider those cursed, who were ignorant, or destitute of great privileges, and those blessed, who had much understanding, or who enjoyed many and great favors. We have room for only one passage on this point; the Pharisees, speaking of the multitude being deceived by Christ's preaching, say, *But this people, who knoweth not the law, are cursed.* The Jewish nation, however, were cursed with blindness of mind and hardness of heart, that they might fulfil the declarations of their prophets, complete the measure of their iniquity, and send the gospel to all the inhabitants of earth, by remaining monuments of its truth, in continuing to disbelieve and reject it.

It cannot be objected to the above exposition, that the good acts, which Christians have performed, each to the other, are mentioned in this *national* division, for they are expressly confined to Christ's *brethren*, his immediate apostles. As there must have been a time when the *kingdom of God* was taken from the Jews, from the evidence already produced, may we not believe they were deprived of it when their nation was scattered, and that the Gentiles at that time began to inherit the *kingdom* prepared for them from the foundation of the world. If those only can be saved, who do good to Christ's *brethren*, all who lived before he came, all infants, and all who never see his *brethren*, must be lost.

DEBATE ON UNIVERSALISM.

The sixth and last number of the Philadelphia Discussion is chiefly employed in ascertaining the import of a certain Greek word, and determining whether God's will shall be accomplished. Mr. McCalla asserts, that the word, translated *everlasting* in the common version of the scriptures, means an absolute eternity, and then admits its signification is frequently limited. Mr. Kneeland contends, that the meaning of *everlasting* is invariably settled by the word or subject to which it is applied, and that, as it is joined to things which have passed away, it can ren-

der nothing *eternal*, to which it is prefixed, or appended. Mr. McCalla asserts, that God has two wills, one of precept, and one of purpose; that his will of purpose will be carried into effect, unexceptionably and forever, but that his will of precept may, or may not be accomplished, as it is conditional, and depends on the co-operation of man.—Mr. Kneeland, without formally admitting this duality of wills in God, shows, with much strength and perspicuity, his will of purpose concerning the happiness of all men, and therefore contends, that the arguments or assertions of his opponent are both irrelevant and inconclusive.

This number contains Mr. McCalla's second challenge, and Mr. Kneeland's reply, in which are specified the terms on which he would meet him, the points to be discussed, and the rules by which they should be governed.

Through this debate, we have thought Mr. McCalla treated his antagonist with the most inexcusable contempt and abuse, and had concluded to remark on it; but, as he confesses, in this number, that "he verily believes, that since the commencement of this discussion, he has sinned enough to damp a whole world, if God should impute it to them," we consider his unsolicited acknowledgment a sufficient animadversion on his conduct. It is hoped this investigation may be productive of extensive good, by leading all to a critical reading of the scriptures, and by causing each advocate of endless torment to manage his argument with an *unperverted* mind, and with *christian* temper.

NOTICE.

A Christmas discourse will be delivered in the Universalist Church, in this city, on the afternoon of the fourth Sabbath of this month.

TO CORRESPONDENTS.

"LINDSEY" and "MENTOR" are received, and will appear in our next.

MISCELLANEOUS.

From the (Providence) Christian Telescope.

APPEAL TO THE PUBLIC.

INTRODUCTION.

The charge preferred against Br. Richard Eddy, being brought before about 300 members of the church, at a season of communion; in which his views were grossly misrepresented, and he having no opportunity to remove that false impression, except in the presence of twenty-one of the members of said church, renders it necessary for him to appeal to the tribunal of an impartial public.

APPEAL.

On Wednesday Evening, November 3d, Mr. Richard Eddy was called before the committee of Rev. Mr. Wilson's church; (he having attended to the call of previous committees.) Mr. Eddy stated to this last committee his religious views, as he had formerly done to the other committees, and observed, that he had stated, and again repeated his request for a dismission to join the Universalist Church. The Pastor, Rev. Mr. Wilson, observed, that no person should have a dismission to go to that *synagogue of*

satan! The committee then concluded to call a church meeting of male members the next Wednesday evening. On Sabbath, Nov. 7th, at their communion season, and before the whole church, say, about 300 members, the Pastor stated, that there must be a church meeting for discipline, on the succeeding Wednesday evening, (10th Nov.) on account of two of their members, one of which, Mr. Richard Eddy, *denied all the fundamentals of the christian faith*. The meeting above noticed, convened, which consisted of but TWENTY-ONE males: when Mr. Eddy arose and read the following:

"Brethren—You are doubtless acquainted with the design of this meeting; it is therefore unnecessary that I offer any remarks by way of explanation.

My views, with respect to the christian religion, are well known to many present; but I have been, as I understand, accused by the Pastor of this church, of denying the fundamental principles of the christian faith. To this, I feel myself in duty bound to reply, "touching all things whereof I am accused" before this church: wherefore, I beseech you to hear me patiently. I shall in as brief a manner as possible, explain to you, my respected brethren in the Lord, my present views of the Christian scheme. I declare unto you all in the presence of the all-seeing JEHOVAH, the following to be the essentials of my faith, as drawn from the scriptures of divine truth.

First. I believe in one GOD, who is *omniscient, omnipotent* and *omnipresent*; the CREATOR and sole Proprietor of the universe.

Second. I believe in one Lord Jesus Christ, appointed and elected of God, to be the propitiation for the sins of the whole world: that *his* is the only name given under heaven among men whereby we must be saved.

Third. I believe in one baptism, namely, the baptism of Christ; "he shall baptize you with the Holy Ghost and with fire;" and that this baptism is that which can alone cleanse from moral pollution, and bring us into the enjoyment of eternal life.

Fourth. I believe in the doctrine of rewards and punishments, as taught in the scriptures of divine truth. "The righteous shall be recompensed in the earth, much more the wicked and the sinner." "There is no peace to the wicked, saith my God." "The way of transgressors is hard." "He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" *with God*. "That no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." "Great peace have they that love thy law, and nothing shall offend them." "For the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

Fifth. I believe that all mankind are judged according to the deeds done in the body, by the man Christ Jesus, who is appointed of God the Judge of quick and dead. "He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law." "Now is the judgment of this world; now is the prince of this world cast out; and I, if I be lifted up from the earth, will draw all men unto me." "For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end of them be that obey not the gospel of God." "And when he is come (*the Comforter*) he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and you see me no more; of judgment, because the prince of this world is judged."

Sixth. I believe that Jesus Christ, as stated by himself, "came down from heaven, not to do his own will, but the will of him that sent him." "And this (*saith he*) is the will of him that sent me, that of all which he hath given

me I should lose nothing, but should raise it up again at the last day."

Seventh. I believe that all things are given to Christ in the covenant of redemption: for it is written, "The Father loveth the Son and hath given all things into his hands." "And thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." And the Saviour declares, "All the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out." I believe the will of God embraces the salvation of the whole intelligent creation. "God will have all men to be saved and come unto the knowledge of the truth." I believe this to be the revealed will of Jehovah, & a will of purpose. "Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one, all things in Christ; both which are in heaven, and which are on earth, even in him." "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Lord and Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel."

Eighth. I believe all mankind will be raised from a state of death and corruption, to immortality and eternal life. "For as in Adam all die, even so in Christ shall all be made alive." "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

These are my present views, drawn from the lively oracles of God; and I submit to you, brethren, whether with these views you can in charity and christian candour, deny me the prerogative of christian fellowship. But, knowing that many of the members of this church do not consider me entitled to their fellowship, and agreeable to my own feelings, I request a letter of dismission to the FIRST UNIVERSALIST CHURCH in this town, with such a recommendation as you can conscientiously bestow."

After which, some questions were asked him, and among the rest, the following, which are here given to the public, in order to show what this church consider the *fundamentals* of the christian faith. "Do you believe in a real personal devil, that was once an angel of light?" "Do you believe in a general judgment, and rewards and punishments after the general resurrection?" These questions being answered in the negative, it was considered proper to withdraw fellowship from him, and deny to him the prerogative of the christian name.

On which a motion was made, of which the following is given as a correct copy from the clerk's book.

"At a meeting of the Beneficent Congregational Church of Christ, in Providence, holden in their vestry, November 10, 1824—when the standing of our brother, Richard Eddy, was taken into consideration, he having avowed his belief of doctrines, which in the view of this church, are contrary to the scriptures of truth. Therefore voted, to withdraw watchcare and fellowship from him.

Attest, JOHN DUNWELL, Clk. *pro tem.*

A true copy of the records;

Attest, WALTER PAINE, Clerk."

About two-thirds of the *twenty-one* arising in favor of the motion; when Mr. Eddy arose and requested a written copy of the reasons for his exclusion from the Church. After a few words, the Pastor told him he was no longer a member of this church, and that he might withdraw.

How far this conduct savours of the christian spirit, or

partakes of the mildness and candor of christian charity, is left for the calm reflection of the christian public to decide.

Nothing that appertains to these proceedings would have been given to the public, had not the character of brother Eddy been assailed with the slanderous epithets of INFINDELITY and ATHEISM !!!

ASTONISHING INFATUATION.

The following account fairly exhibits the influence of fear on a susceptible mind, and shows, that misapprehension of God's character and purpose generally eventuates in mania, self-mutilation, or death. Let any one compare the effects of the gospel in the days of Christ, with the consequences of belief in this case, and say what resemblance he discovers. False religion deprives of reason, hope, limbs and life; while the religion of Jesus restores the right mind, animates hope, preserves life, and gives joy unspeakable and full of immortality.

An extraordinary act of fanaticism took place at the Hotel, Carnarvon, on Monday last. A servant, who was there, borrowed an axe from one of the servants of the house. He took it into his bed-room, very composedly placed his left hand upon the foot of the bed, and with the axe in his right hand chopt it clearly off! Having thrown the hand under the bed, he came down, holding the stump, bleeding profusely, which must have caused his death in a short time, had not the waiter made use of a handkerchief by way of tourniquet, and by that means partially stopt the blood until surgical aid was procured. On the arrival of the surgeon, he was so exhausted, that further amputation could not then be performed, but it has since been done, and the poor man seems likely to survive. This horrifying act of self-mutilation was effected for the avowed purpose of being better enabled to enter into the "Kingdom of Heaven!!!" Every possible care has been taken of him, and a person continually watches him; he has since been dull and silent, and it is much to be feared, that the delusion has by no means left him, and that some other member of his body, or indeed his life, may be the next sacrifice to his most unnatural mania. *Eng. Jour.*

Extract from a Sermon of the Rev. Joseph Francis.—"Let this idea dwell in our minds, that our duties to God and our duties to men, are not distinct and independent duties, but are involved in each other: that devotion and virtue are not different things but the same thing; either in different stages or in different stations, in different points of progress or circumstances of situation. What we call devotion, for the sake of distinction, during its initiatory & instrumental exercises, is devotion in its infancy, the virtue which, after a time, it produces, is devotion in its maturity: the contemplation of Deity is devotion at rest; the execution of his command is devotion in action. Praise is religion in the temple, or in the closet; industry, from a sense of duty, is religion in the shop or field; commercial integrity is religion in the mart; the communication of consolation is religion in the house of mourning; tender attention is religion in the chamber of sickness; paternal instruction is religion at the heart; judicial justice is religion on the bench; patriotism is religion in the public councils."

From the Christian Intelligencer.

MR. STREETER—The most frequent objection to the doctrine which I have embraced, is, that it is of dangerous tendency. Till within a few weeks, "the orthodox" as they call themselves, in this place, have been constantly affirming that those who commit suicide, are Universalists. But a circumstance took place among us, a few weeks since,

which we all deeply deplore, though it has, for the present, stopped the mouths of Limitarian gainsayers. The wife of Rev. Silas Stearns committed suicide by taking *Arsenic*. She purchased the *deadly poison* on Saturday, attended public worship in the forenoon, afternoon, and evening, on the Sunday following. But just before she retired to rest, she took the *Arsenic*, and soon began to lament to her husband that she must soon part with him and her little son. From the turn of her conversation, Mr. Stearns mistrusted that she had taken something with the intention of destroying her life, and after seriously questioning her, at length made her acknowledge it. Medical aid was immediately called, but all to no purpose. Mrs. Stearns retained her senses till the next morning, but expressed no sorrow that she had perpetrated the fatal deed. She expressed an expectation of recovering from her illness.

Now, Sir, as you have never published any accounts like this, perhaps you will be unwilling to give it an insertion in your columns, lest it should wound the feelings of surviving relatives, unless I assign some reasons for requesting it. You will, therefore, consider the following; and if they are sufficient to justify you in complying with my request, I shall be gratified; but if not sufficient, I shall not be offended.

1. I wish to show to the world, that Universalists can publish such melancholy transactions, without accusing the unhappy perpetrator, of being hardened in crime, or of being under the influence of the doctrine of the church, to which the person may chance to belong. Were I to take the same ground that Limitarians do, I should go on to prove, that *Calvinism* leads to all manner of sin, and in the end, to *self-murder*! But charity forbids that I should do it. Mrs. Stearns lived in full fellowship with the Calvinist Church, in this town, till the day of her death; and, tho' erroneous in her sentiments, I doubt not but that she was a christian woman.

2. It is a part of my object to let your readers see, that while our *opponents* are so active, even in fabricating stories against Universalists when they can find nothing else to publish, they are careful not to promulgate the errors and fatal deeds of their own church-members. Does not every candid person believe, that if a woman, professing the Universalist faith, in Bath, had taken her own life, with so much premeditation and calmness, the story would have been published and circulated, with all the aggravations, and appendages, and warnings, attending it, which ingenuity and priestcraft could have invented? Even the children of Universalist parents would have it flung in their face, as an awful evidence of the licentiousness of that doctrine.

3. Should it be said that, in this fatal act, which is suicide of the most deliberate description, Mrs. Stearns was deranged, I would wish to reply, that the same is undoubtedly true, of all self-murderers. If the charitable suggestion is admissible in this instance, why not equally so in all others?

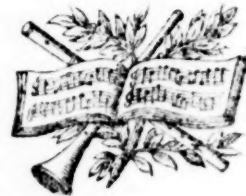
4. The same people who represent it as being so extremely criminal for any, excepting the orthodox, to commit suicide, hold, that a willingness to die, is pretty sure evidence of a preparation for death. But if that argument is sound, who exhibits brighter evidence of the triumphs of faith than such as prefer death to life—voluntarily commit suicide, burn themselves on the funeral pile, or assent to be ground to atoms, under the ponderous wheels of *Juggernaut*? But, Sir, I contend that a willingness to die is no sure evidence of christianity. People of all religions, and of all nations, may be reconciled to death, without evincing the truth or untruth of the fundamental articles of their belief. Unless the love of God is shed abroad in the heart, and the soul becomes reconciled to its maker, from a realizing sense of his lovely character, we cannot suppose that a willingness to die, is christian reconciliation.

Lastly, I wish to have it distinctly understood, that from several years acquaintance with Mr. and Mrs. Stearns, I believe they have been well-wishers to the whole human race, and have endeavored to adorn their profession, by a well ordered life and conversation. Therefore, since we must all, sooner or later, give an account for the deeds done in the body, let us strive to be kind and charitable, though we honestly differ in our religious sentiments.

SINCERITY.

Bath, Nov. 7, 1824.

POETRY.



"Let every thing that hath breath praise the Lord."

MORNING HYMN.

In Sleep's serene oblivion laid,
I safely pass'd the silent night;
At once I see the breaking shade,
And drink again the morning light.

New-born—I bless the waking hour,
Once more, with awe, rejoice to be;
My conscious soul resumes her power,
And springs, my gracious God, to thee.

O, guide me through the various maze
My doubtful feet are doom'd to tread;
And spread thy shield's protecting blaze,
When dangers press around my head.

A deeper shade will soon impend,
A deeper sleep my eyes oppress:
Yet still thy strength shall me defend,
Thy goodness still shall deign to bless.

That deeper shade shall fade away,
That deeper sleep shall leave my eyes;
Thy light shall give eternal day!
Thy love the rapture of the skies!

MARRIED,

In Bristol, on the 26th ult. by the Rev. Luther Hart, George Upson, Esq. of Bristol, to Miss Emily Bartholomew, daughter of Mr. Conservator Bartholomew of the same place.

At Middletown, Joseph Trumbull, Esq. of this city to Miss Eliza Storrs, daughter of the late Lemuel Storrs, Esq.

At Simsbury, on the 7th inst. by the Rev. Mr. McLean, Mr. William H. Hoadley, of this city to Miss Harriet L. Hillyer, of Granby.

DIED.

At Berlin, on the 25th ult. Harriet Eliza, aged 3 years, daughter of Mr. Leicester Osgood; Mr. Solomon Norton, aged 64; Mr. Leonard Dickerson, aged 41; Mrs. Catherine Hubbard, aged 49, wife of Mr. John Hubbard.

At Middletown, very suddenly, William Van Deurse, Esq. aged 71 years.—Surveyor of the Port.

In Ashford, (Westford Society) on the 1st inst. Rev. Wm. Storrs, pastor of the church and society in that place.